CROSS ROADS

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You must let little children come to me, and you must never stop them.
—St. Matthew 19:14 (Phillips' translation)

A MAGAZINE OF

Town and Country Life

Official Organ of the Rural Workers Fellowships

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Shenandoah Summer

Rev. Francis C. Tatem

T HAS BEEN ten years since I took the 10:00 P.M. train from Union Station, Chicago, to go to Iowa for the summer. My junior year n seminary was over and June 16 was to be a busy day. It was "Corpus hristi" and the Bishop of Chicago was having ordinations in St. Luke's hurch that morning and I sang with the choir — then, that evening caught the train en route to my summer program.

A born New Yorker, having been raised on suburban Long Island, knew little of the corn-belt other than what one learns in geography extbooks and from travel folders. The small towns and the distances etween them were yet to become real to me. We were six, five semi-arians and one college student — a native of eastern Iowa and we ere to live, study, work and pray together with Father Robbins of henandoah, Iowa. An extremely well-planned summer was ahead with ll its learning and living which I know has had its lasting influence pon me. Now, we six are spread far afield and I am sure our Shenandoah ummer has influenced and still influence us in our attitudes and ways.

We assisted at St. John's Church in Shenandoah as well as at St. John's hurch, Glenwood. We learned to read Morning and Evening Prayer etter and were informally instructed in homoletics. Our formal studies ere organized with the assistance of Tom Powell, Supervisor of the Soil onservation District. We had lectures, discussions, reading, and field rips to acquaint us with Soil Conservation and the many facets of Iowan fe in particular and rural American life in general.

We toured experimental farms, conservation projects, orchards, flood ontrol projects, governmental agencies, seed association fields and farms f many types, conditions and locale. There were trips to St. Francis' oys Home in Kansas, the Omaha stock yards, the "Successful Farm-ng" Publishing plant, the "Wallace Farmer" editorial offices, the "Des Moines Register" and radio stations WHO and KMA. There were 4-H vents, Farm Bureau meetings, county fairs and stock shows which we ttended.

The value of it all was not in the reading, talking and touring, alone; ut in the teaching we received both consciously and unconsciously.

Many a time since, a bit of knowledge or a suggested plan of action as come forth and after I have considered its source, often it is to e found in the Shenandoah Summer. All summer training programs ave some value or the Church would have discontinued the entire idea. feel my experience of ten years ago was one of the high lights of ny days at seminary. We had our happy days, our tense moments nd our sad occasions in Iowa, but we all grew and profited.

Surely the aims of the Division of Town Country's Summer Field

Training Program were accomplished that summer in Iowa as we became aware through our own experience "of the nature, the need and the opportunity of a life of service in town and country Church work."

The idea behind our summer program has proven true, time and again. It was said "the economy of the land is the basic economy of the world, and that no man is dedicating his life to the work of the Church can afford to be without a knowledge of that economy, no matter where his work takes him."

—oOo—

Do You Have to Earn the Right to Criticize?

YOU do not judge famous paintings by what tourists say about paintings, but you judge the tourists by what they say. Would any little girl think much of a man criticizing her dolls? Can a first grader criticize algebra?

The psalmist says that the fool criticizes because he is a fool. He shows he is by what he says. To say you do not like something may tell more about you than about what you dislike.

The right to criticize comes from work and from study, in farm, factory, school or office. "He that is spiritual judges all things, but is himself judged of no man." (I Cor. 2:23). Only the well read can judge books; only those who have tried writing, teaching, preaching, giving, are experts on the subject.

You can earn the right to criticize the government by taking part in it. You earn the right to criticize racial problems by doing your share to improve them; you can earn the right to discuss international relations by learning about other countries. You have the right to criticize missions after you study and give; you have the right to criticize ritual after you have read several good books on worship; you have the right to criticize church music after you learn what it is; you have the right to criticize church school after you have studied and worked in one. You have the right to criticize the church when you work as hard as you can in it and give all you can to it.

—oOo—

The Only Redemptive Forces are the Non-resident

"The only redemptive forces are the resident." So rural sociologists blithely assured us a generation ago. Every rural community had to have a resident minister. And so many a minister was condemned to a wearisome routine of local duties by this false theory. It is noticeable that the sociologists who framed it did not move to rural hamlets

ney were content to control the redemptive process from university assrooms. Thus their practice was worse than their theory. Only ckson College required every professor to live on week in the country. A study of the Bible could have taught us better. It was apostles ho came in and prophets who were run out who brought the word God. It was not resident priests or pastors or prophets who proaimed the permanent message of the Eternal. Itinerant evangelists many churches are able to say what the resident pastor can not ford to mention. The minister who lives with the people day by ay tends to make concessions and compromises. In the end, it bemes a question who is converting whom. Pastors pick up the petty rejudices of parishioners rather than the reverse. The permanent rotion of Methodist pastors leaves the local lay popes supreme and acher turnover reinforces resistance to new truth. It is easier to nange the pastor than to change our ways. Only outside interference an atone for inside neglect. Only a Divine Invasion from beyond ur sphere could show us our sinfulness and our smallness.

—oOo—

Is It True
What They Say About Radio

THE CLAMOR the magazines made over the failure of the New York press reveals anew the market difference twixt Manhattan and those f us in the hinterland. For the average American west of the Hudon long since quit taking his news from a printed page. He gets it ia radio, or TV, several times a day. And he just does not read the ewspaper, except for comics and perhaps sports or advice to the lovelorn. Someone has defined a newspaper as "that which one buys to find ut what the radio and TV programs are for the day."

In the small town the radio has almost replaced the county papers, vhich today have lost the local control they maintained for years. If here were some way to put legal advertisements on the air, many f these papers would fold up. For the local radio station unifies the ounty, gets notices of funerals and weddings around, and does most f the local selling. A weekly newspaper has to be alert to even exist gainst this competition. New York stores lost sales because of the bsence of newspapers, but some smaller cities have failed to note any lifference in sales when newspapers were out of action.

The car radio helps radio sell more sets each year than TV does. The average American keeps his radio on while in motion, and on Sunday afternoon this might be half the audience. And local news, vorld news, sermons, and music of all kinds fill his time.

Religion has found radio much more successfu in reaching listeners han TV. TV audiences tire of the same personality, while some radio

stars have been on twenty and thirty years. Looking at the same priest or preacher every Sunday seems to involve a law on diminishing returns which does not afflict the unseen spiritual voice. "Faith cometh by hearing," and the ear seems to be more interested in ideas than is the eye.

It is true that radio news usually lacks background and fails to interpret what it says. If a senator lies about someone and the lies come in every hour on the hour it may become true in the listeners mind by sundown. But most of our press shows the same habit of capsuling news and of leaving the reader wondering just who is the character he just heard about, and what does it mean if he did.

Disc jockeys are as voluble as anyone against turning into animated juke boxes and against catering to the bubblegum trade. Most phone calls and fan letters now are traceable to junior high school. The alleged intellectuals have always been too busy to write, but now even the senior high school students are the same. A number of stations have publicly abandoned rock and roll and many more limit its use sharply to off hours when only the eleven-year-old may be available. Radio is still bringing classical and semiclassical music to millions who hear it only thus, and radio networks send Metropolitan opera and symphony orchestras to most listeners. The return of sweet popular songs which at least have tunes often displaces the alleged hit of the month.

It is possible that most Americans do not miss the big stars who are drifting down to TV. They are available there if wanted, but their tenure is shorter. And TV networks find that popular fancy is unstable. So do network advertisers. The percentage of the population that takes its television straight is diminishing daily. TV has helped radio as radio helped phonographs.

There are minority groups from philatelists to bird-lovers who depend on a radio station to center their interests. Most local stations have at least a couple of these programs. Stations completely devoted to good music have hard sledding in some areas, but some do survive. And do not forget the Negro stations which make profits for white owners by appealing only to a minority group in most Southern cities.

Radio is on its way out — to the front. The way to get to the American people is still by the air waves.

—oOo—

"Don't you hate to pay taxes?" said his law clerk once to Justice Holmes. "No," he answered slowly, "with taxes I buy civilization."

Religion Is Not a Department of Life

A report on the 12th annual Town and Country Seminar of the rovince of the Midwest, at St. Mark's Church, Coldwater, Michigan, pril 21-24, 1959.

Rev. Herman Page

SERMON AT OPENING SERVICE
The Rev. Francis Ayres

"Be conformed to the image of Christ" — (Romans 8:29)

THE communication of the Gospel takes place through the way Christians live in the world. We are to be conformed to the image of hrist. And we can conform only in groups, not as individuals; we can nly conform within the multitude of relationships we have from day day.

The French theologian, Jacque Ellyl, has said that what the Church eeds now is a *"Christian style of life."* The Church has been "conormed to this world" rather than to Christ; the great tragedy is the ost identity of Christians. It is almost impossible to tell the Christian rotherhood from any other kind of brotherhood. People must see hristianity resulting in a new style of life. "Be conformed to the nage of Christ": these are the people of God, with a peculiar style f life. "By their fruits ye shall know them."

We are not called to be little gods, but to be conformed to the image f the perfect man, Jesus Christ. Christ has revealed what it means o be a man in this world. Consider five ways we are called to conform o the image of Christ, five aspects of a Christian style of life (not, howver, a new legalism).

1. Affirmation of life — by entering into it. Jesus enjoyed life, nd he was called a drunkard and a glutton. They couldn't see how a oly man could accept and enjoy life. But we deny life. We deny fe by losing ourselves in our work. Businessmen do it; clergy do it. Ve are hardly men; we take no care of our bodies; our minds, and ur nerves. We deny life by looking on life merely as entertainment. Ve *watch* sports, and watch TV. We have no time for books that make emands upon us. And when we neglect part of ourselves, we neglect all.

2. We are called to deepen our awareness of the things going on around s. This does not mean that we are to become experts. Basically is a *sensitivity,* like the sensitivity of Christ to the things that went n around Him. And if you are really aware of something, you will spond to it. We need to be sensitive to people, to what our culture doing to them.

3. We need to accept our responsibility for the world — all the

world. Berdyaev, the Russian theologian now teaching in Paris, re marking on the situation in Russia, said, "Russia is my sin and I an responsible for it." Jesus took upon Himself the in of the whole world

We try to escape our responsibility for the world by taking on so many responsibilities that we can fulfill none. We need to cut out some things. So often we "seek none in order not to be guilty of any."

4. We are conformed to the image of Christ by sharing in the suf fering of Christ. If the world confuses us, we must remember Christ To all appearances, He was a failure: "If you are the Son of God come down from the cross." He had to stay there and show us H weakness.

We are to stop trying to prove that we are of all people the mos powerful. The power that God gives us is the power to stand in ou weakness in this world.

5. We are called to have a *secret* discipline. Christ said that those who pray on street corners have their reward: they are seen of men And yet we urge our people to do all sorts of things that they may be seen of men: Bibles on the desk, lapel pins, etc. But Christ said, "When you pray, go into your closet."

There are other ways in which we are conformed to the image of Christ. But this is our calling: to be a man in this world as Christ revealed man to be. We can't communicate the Gospel because there is no conformation to the image of Jesus. And so the words of the Bible have no frame of reference in this world. Clergy, laymen, we are all called to be conformed to the image of Christ, so that Christ may speak through us to the world.

Fr. Boyd — Wednesday morning

The Lordship of Christ over the totality of life — that is the essential thing. Yet while lecturing at LSU I found that the students were astounded at this idea. They though it was something new. Religion (as the *Time* format suggests) has become a department along with all the other departments: science, business, medicine, etc. And there is so little relation of the "departments" to the Lord.

And so we have the "religious" program, the "religious" film, and so forth, with its tremendous limitations. The "church page" in the newspaper is the Christian ghetto of today: the "fish-fry page." And involved with this is the whole business of "religiosity." The world in flames, and we have this. What we need is more guts and less of the religiosity that everyone clicks off the radio or TV as soon as it begins.

In regard to the mass media the point is to preach the Gospel to the unchurched, not to talk to the sick and the shut-ins. It is a matter of "Breakthrough;" there are many psychological and sociological barriers.

In England experiments are being made within the Church to establish "points of contact" with people in our mass culture. (Barth criticizes this; he says that we tend to deny the Holy Spirit when we try to make points of contact instead of letting the Holy Spirit do it. Brunner and

illich, however, disagree.) What is clear is that our mass communica-ion has to have a theological basis. The "activists" without theology re gradually being push out, but are still dangerous. Southcott and Wickham are examples of the work being done in England along these ines.

A good deal is happening today on "the Christian frontier." There the Frontier Council in England, which is similar to the Zoe Move-ient in Greece. Here groups in different vocations work together to nd out how the Gospel is related to their work. Then there are the eligious communities: Iona in Scotland, the Evangelical Communities n the continent, and Traize', a reformed cenobitic community in rural rance. Taize' is very close to both the Roman Church and Protestant eformed bodies. Although the brothers are located in a rural area, ney go out from the community to work in factories, on the docks, etc. Their effort is toward person-to-person contact. Taize' seeks to com-at the depersonalization of man, especially in the matter of the religious pproach to him. The brothers work in difficult situations with people n need. They cannot and do not seek to help people from a position f strength (i.e. money, influence, and religion), but simply because hey have compassion. ("I would like to go with you tomorrow on he subway when you look for work, despite the fact that I may not be ble to help; I am concerned.")

The fastest-growing Roman Catholic religious communities in France re The Little Brothers of Jesus and The Little Sisters of Jesus. The rders were founded by a French army officer who became a priest: Charles de Foucauld. He couldn't find what he sought in any existing rder, and so he went to live in the desert, along with the Arabs. In he end he was murdered by the Arabs; during his lifetime not one erson joined with him in his order. But his life epitomized the ideal f person-to-person contact, the welding together of the active and ontemplative life. The order has grown from that seed.

One of the most dangerous aspects of religion today is the evangelization f the Church by culture: we cannot evangelize by means of culture. "We welcome a hero, detest Christ, and resent parting with ourselces;" ve worship power in any form, even in clerical garb. (e.g. the Peale ult). Over against this is the way of the Cross: as Barth has put it, sinking and a suffering — a being rent asunder by the peace of God. o often evangelism is a monologue rather than a dialogue. Or evangel-sm clashes with our values, and so we rationalize. It is so hard to reach he reality of *people* beneath the masks that they wear: people have heir defenses up as much for the 3rd Sunday Eucharist as for the party t the country club; the Church is not a fellowship for them; it is *status.* We may cry and despair at home, but we must keep face among the rethren.

One of the most important facts of mass communication is that of nega-ive witness. There is no such thing as a "non-message" movie, TV

program, etc. — everything has its say to our souls. Often the negativ witness reaches where the pulpit fails: Cole Porter is a more effectiv preacher than Buttrick or Pike. In drama, particularly at high moments everyone in the theater is linked together by a common identificatio with life —and that is what the pulpit lacks.

A concept much employed today in the mass communication field i that of "Image." (For instance, the *New York Times* editorial whic said that America needs a new "image": something to replace Unc Sam.) The "image" is the picture people have in their minds of som thing. It has been said that we need a new "image" of the Episcop Church.

But you do not change an "image" simply by changing your approac in public relations. What you've got to change is the situation tha created the image. The ceremony in the Austrian court on Maund Thursday, for example, where the Emperor washed the feet of twelv beggers, took on the "image" of an ostentatious operatic scene, becaus it was so contrived.

The point is to do what you say you do in simplicity and integrit We are not to be "hidden persuaders" for Christ, using manipulatio and exploitation. We have to keep clear the distinction between evang lism and exploitation. (Billy Graham is so difficult a figure to de with: the statistical approach seems so utterly foreign to the Gosp approach.)

The fundamental sermon is that of the overall witness in the Christia community: the "style of life." The vitality of Taize, of the Litt Brothers and Little Sisters of Jesus, is a matter of a "style of life." Christia are different, immediately below the surface of life, because we a strangers and pilgrims. The Christian style of life is joy—but not th joy of religiosity. The Christian style of life is lived on the razor's edg within the life of Christ.

The cult of religiosity that culture has accentuated makes the tas of Christian communication so much more difficult. (The following a extracts from Fr. Boyd's comments during the morning discussion period)

This is an age when we deal with the art of the Fall—the cult o sadness—rather than the art of Redemption. . . .We are all alone; w learn to be alone together. . . .We try to cover up our aloneness wit din: a contrived togetherness in din. . . .There is so little genuine com munity in all the talk about togetherness. We are looking for th wrong thing. . . .In small towns there is an illusory community whic is almost worse than the lack of community in cities. . . . There are s many rationalizations for not preaching the Gospel ("they aren't read for it"); the worst thing about it is that it is so demoralizing to th priest. . . .At Taize, shovelling mud all morning in the pouring rain I was thinking how much better and more profitable it would be t be inside by the fire reading a good book. Then the brother with whom I was working remarked, "it's a good day for the devil—its so easy fo

n to discourage us.". . . .I am so fed up with "success" and "failure". e don't know God's vocabulary. The only word is *abandonment* . . . . Communication" has become a fashionable word that obscures the ue terribly.

lfternoon)

This is the age of anxiety; the age of publicity. And the dangerous ing is that that which is publicized becomes important: intrinsic merit esn't enter in.

All publicity leads to simplification; it takes the edge off things and ds to conformity. One of the concepts used in sociology today is that "tradition directedness", "inner directedness", and "other directedness". ne tradition-directed man is the man of primitive society, whose inner nsistency is grounded in the deep-rooted pattern of his society. The ner-directed man is the man whose essential consistency lies within mself. The other-directed is the one who finds his consistency within s peer group.

The age of publicity is the age of the other-directed man. And Will erberg raises the question of whether the Gospel can be preached to her-directed man.

While we needn't be that pessimistic, we must ourselves avoid con-rmity for its own sake. There is, for the Christian, an intelligent and nsecrated "use" (not "exploitation") of mass media. As regards radio, e series, *The Man Born to be King,* by Dorothy Sayres, is very good, d *Look up and Live* has been good. Free radio time is available: each dio station has to show a certain amount of "public service" time. How-er, it's almost impossible for religious radio broadcasts to break in peak time. Or if we have a sponsored broadcast instead of free time, ere are problems: we can't have certain sponsors, but just which ones e they?

In the field of publications, some good things are being done in Holland d in England. In Manchester, a Church of England industrial monthly being published. In these publications, the "religion" is implicit rather an explicit. In the United States, the Presbyterians and the Methodists th have pretty good popular publications, with circulations of over e million. The Episcopal Church is considering such a magazine. In y own parish we use weekly bulletins, a monthly newsletter, and work ith city press on a number of projects.

Whenever we work with radio or TV, the "image" of the Church always involved. So if we are going to do radio or TV work, it ought ways to be as good as possible.

In the *New Yorker* recently there was an article about the photog-phers, Richard Avedon, entitled "A Woman entering a taxi in the rain." here is a dramatic element in his pictures, created by blurring of a large rt of the photo, which heightens the effect of the portion in focus. he photographer characterized what he was doing in his pictures by

saying that he began trying to create an out-of-focus view which would give a heightened reality.

Too often we have assumed that reality is what it appears to be. It isn't so. In evangelism, literalism is misleading. We are dealing with a hidden and mysterious thing—the work of the Spirit.
(*Fr. Butts—Wednesday evening*)

We will take up where Fr. Boyd left off, and bring it down to where we are. The difficulties of communicating the Gospel have been brought out: how little effect the pulpit has on contemporary society. The question is, how can we make our preaching vital; how can we communicate the eternal Gospel?

The smaller the church, the more the members depend on preaching. In so many Protestant circles, the sermon has so prominent a part. Far more than you and I realize are the numbers of people who look to the sermon for their weekly inspiration. Further, the sermon has to make up for so many of the props of the great churches: the church structure itself, the magnificent organ and music and choir, the vestments and the numbers of people. Even if there is no sermon, there is much to inspire. But in a little rural church: a plain building, a squeeky reed organ, no choir and precious few people. Here is where a poor sermon shows. The absence of a good sermon sends people away empty. (The sacrament and preaching go hand in hand. It is too bad that the idea has grown up that the evangelical stands opposed to the sacramental.)

Again, as the church grows smaller, the sermon must bear more and more of the burden of Christian education.—And the smaller the church is, the longer the sermon should be. For in that time, you must do all the teaching, refuting, inspiring. You must enlighten their minds, purify their hearts, strengthen their wills. There is need for an understandable sermon, with more children in the congregation. It is good discipline. (In one little church I was preaching to both a tow-headed little girl and a Wellesly graduate. So I preached to the tow-headed little girl, and the Wellesley graduate got the point!) If you try to lift a heavy box from the top, you're likely to leave the bottom of it behind. But it will all come up if you lift from the bottom. (There was the preacher who, delivering a learned discourse in a rural church: in the middle of it he made a dramatic pause and said, "Now, I know that you're thinking, Aha, Sabellianism!") Simplicity is an achievement after which we strive. Simplicity isn't where you start in your preaching; it's where you end. Use simple language. (The Rime of the Ancient Mariner, for instance, uses simple language:

> The sun came up upon the left,
> Out of the sea came he!
> And he shone bright, and on the right
> Went down into the sea.

ne more profound a thing is, the more simply it must be stated if it going to be understood.

We must also be sure we present the whole Gospel to people, not hat appeals to us or fills our personal needs. So often we write a rmon to fill our needs rather than our people's needs.

When I say simplicity I don't mean talking down to people, but learn-g the language of the people: using illustrations and frames of reference at they understand.

We also must be careful to present the *full* Gospel, and not some rticular aspect that happens to meet our needs: mystericism, rational-m, the social gospel, admonition—all need to be present. Our preaching ust be from many different angles.

This means a plan for preaching (though plans, of course, are made be broken when necessary). Here are four kinds of sermons.

(1) Biblical meditations by means of the "Sulpician method":

Christ before the eyes (what does it mean)
Christ in the heart (what does it mean for me)
Christ in the hands (what am I to do about it)

We belabor too much; let the Bible preach for us. Let the people learn oly Writ; let them meditate on what they hear. Let the Word of God reach for itself; there's an ocean to dig from.

(2) Preach to what is on people's minds. As you go around to your eople and talk to them, listen to the problems that are raised in pastoral ontacts. (Eschatology, for instance: "Where is sister Susan now?") Get ourself a little book: "the weakest thing is stronger than the strongest emory."

(3) Doctrinal sermons—preached at least once a month. People are ungry for doctrine.

(4) Sermons pointed toward contemporary issues: highway slaughter, or example—many car-killers are Christians.

A. G. Hebert has said that the trouble with the modern pulpit is that e are preaching opinion as dogma and dogma as opinion: "woe is me I have preached and it isn't the Gospel!"

We must realize that with all of its joy—what finer things can one e than a priest a nd a pastor—we must be careful: careful not to let eople down. Whatever layers there may be over it, a person's primary roblem is God. There are two things a person can't do for himself. He an't forgive his own sins, and he can't raise himself from the dead. nd that is the Good News. Christ has done it for him.

At least once a year we ought to pay a serious visit on each one of our eople—children included. What would you think of an insurance man hat never talked about insurance? Get around to God when you visit eople. Be interested, and attentive: can you love a person enough to now him?

Thursday morning)

So much of the futility we feel in preaching stems from the fact that we

don't preach the Gospel: 99 & 44/100% of our preaching is simply instruction to our people. We try to do too much ourselves. "I, if I be lifted up, will draw all men unto me." We ought to relax a little, to hold up Christ and let Him preach. Don't be afraid to preach the Faith, afraid to trust in the Cross. There's the story about the young missionary in the South Sea Islands who was being taken out to his first assignment by an older, more experienced missionary. The boat arrived at the island where he was to be, and the natives, who didn't have any boats, walked out on the water from the beach to meet them. The young man was dumbfounded but the older man shook his head and said, "There's been a fundamentalist preacher out here, and he's got them all confused. We'll have to straighten them out right away when we get ashore!"

—We don't seek a solution: we proclaim a solution. What we want to do is relax, and proclaim it.

(Discussion period: Fr. Butt)

Preaching Missions are especially effective in a smaller church: people will come that won't come at other times. We should make the service informal, but not too informal, too different from the regular worship of the Church. The fall of the year is a good time for preaching missions.

One of our big difficulties is that we don't know how to talk to people who aren't Christians. The ability to do real evangelism is the only thing that stands between our being the most effective Church in the world. We can't seem to learn to go out and proclaim the Faith, to preach the Sacraments with evangelical fervor.

One-half of our members, and over one-half of our theological students come to us from other Christian bodies. I think that the reason that they come is that they are hungry for the liturgy and for the sacramental life. But some day the Roman Catholics will begin using English, nd the Protestants will develop their sacramental life. And if we are depending on the influx from other bodies we will fall off, because we have been found to be parasites.

This is a complex world, not a simple one, and there are all sorts of angles to this kind of evangelism. Right now the world is going merrily to hell: one-half the world has left, the other half is giving Him lip service. Is Christ's sacrifice the answer—if so, what are we wainting for? Every so often we should set ourselves the task of preaching an evangelistic sermon. "If you build a fire on the pulpit, people will come to see it burn." We have the gun, but we just don't shoot it. . . . .

We should not shy away from the Gospel hymn tunes in areas where those are the hymns people know and love. After all, are we a Catholic Church, or are we a sect?

There is the story about the man who borrowed a mule. Its owner told him that it was the most cooperative mule in the world: "all you have to do is whisper in its ear." Well, the fellow whispered and whispered, and the mule didn't budge. So finally he went and got the owner, who took a baseball bat, hit the mule over the head, and then whispered in

s ear. The mule trotted off on its way. "I thought you said you just had ne owner replied, "but first you have to get his attention!"

Preaching the Gospel is talking about sin and redemption—and that's o whisper in his ear!" the borrower said. "Well, that's all you have to do," hat people want to know. A Church that fails to preach the Gospel o the poor is not only denying its Lord; it is committing suicide.

(Fr. Keyes—Thursday morning)

At the beginning of the session the Conference broke into small groups o discuss the question: "What is it we are trying to accomplish through ublicity?" In the reports that followed the discussion period, three catagories of publicity were emphasized: parish bulletins, parish newsletters, nd newspaper advertising. It was felt that the purpose of the bulletins was to help people to participate in the service and to provide somehting or people to take home for teaching and reference. Among the purposes of the newsletter were (a) keeping in touch with those on the peripheri of the Church, (b) expressing the "family concern" of the parish one parish includes a list of birthdays and anniversaries each week), (c) keeping the "image" of the Church before the people, and (d) a means of keeping the people posted on the parish schedule. It was felt that newspaper advertisements, though they had some teaching value, were mainly for the purpose of keeping the Church before the public. One of he clergy showed a printed parish magazine, which was financed by means of local advertising, and published by the Church Publishing House in Chicago.

Fr. Keyes distributed sample packets of bulletins, newsletters, and other printed publicity materials. He stressed the importance of neatness, proper spacing for readability, particularly in the "order of service", nd of the human interest factor in notices.

(Fr. Wood—Thursday afternoon)

Public relations, said Fr. Wood, means relating to the public. Because of this, the movement now afoot to change the name of the Department of Promotion to the Department of Communication is disturbing: you have to get in touch with people before you can communicate with them.

Saturation is the means of promotion. We have to devise and use every possible method.

The Fifth Province Department of Promotion exists to provide material fitted to meet the needs of the province, and within the means of the churches of the province. The basic approach is to inform people that the Episcopal Church exists. Among the devices which have been or are available through the Provincial Department are newspaper advertisement formats, matchbooks, lapel pins, cuff links, cardboard window signs, and metal roadside signs. The Department has held conferences to study the subject of diocesan publications, and the means of promotion through the media of radio and TV. There are several radio program series available through the National Council: these can be used wherever the local church can obtain the necessary (free) radio time. In order that

the programs serve their purpose, however, the parish must be sure that the broadcast is prefaced by a local announcement.
(Rev. William Davidson)

Three areas of concern for the immediate future which the recent Roanridge conference brought out are: (1) just what it is that the Church means by "rural work" (in the past "rural" has tended to be equated with "agricultural", (2) whether it is time to revise the summer training program for seminarians carried on by the Department of Town and Country; (3) research and the communication of research: the Department needs to be able to speak with authority on what "works" and what does not work in the town and country church.
Thursday evening—Summation
(*Fr. Boyd*)

We began with the necessity of defining evangelism, and that in turn led us on to consideration of the need for a more profound appreciation of the method of communication which the Gospel demands. We are not to be hucksters for Jesus.

The "what" of the Gospel will always take precedence over the "how" of the Gospel. And whatever we can do about baptizing culture will depend on our own conversion. It is the whole matter of our abandonment. We are not limited by success as a category. We are not to be concerned so much with technique as with onr own abandonment to the divine will so that we may really be instruments in valid evangelism.
(*Fr. Keyes*)

I have always thought of these Town and Country Seminars as more practical than profound. We *should* know the things that Malcolm has been telling us.—Some of us tend to use our wits and abilities to preach without relying on the Holy Spirit. On the other hand, some of us often just sit and wait, failing to use the tools God has given us to use.

Our work is to preach the Gospel so that people can understand it. For the Church is the only place where people will find God in His fulness. Now we are going home to do what we can to break down the barriers to the effective preaching of the Gospel.

The chief thing which I try not to do is to manipulate people: getting them to do what I want, and not what the Holy Spirit wants.
(*Fr. Boyd*)

Yes, the point is that we are not hucksters but disciples. Our motivations will have to be offered to God—they will not be pure. We shall use ourselves, and the things of creation. But our attitude and our motivation will be rooted in our Lord. We will offer ourselves to Him not in self-righteousness, but in petition for forgiveness.
(*Fr. Brown*)

In this Seminar we have started to think. Thinking has been defined by someone as "rearranging prejudice." Yet even that has its value.

For it is within the parish *Family*—with all its tensions and failures—that we can best communicate the Gospel. Fr. Butt and Fr. Keyes have given us the techniques for *responding* to the Gospel. For we need to remember that the Gospel is only valid when it is your Gospel, my Gospel.

We must contaminate the world—contaminate the world to spoil it—that from its disintegration something may rise to newness of life.

—oOo—

Rural Church Institute

Lee Taylor, University of Minnesota rural sociologist, told an institute of rural church pastors that more and more of the state's country churches may have to "move to town" as the state becomes increasingly urbanized. He said that town church will be able to draw members from a larger area because of improvements in transportation and communications. The churches must realize, he said, that all American society, even on the farms, is becoming urbanized.

In another address, Paul E. Johnson of Chicago, editor of the *Prairie Farmer,* told the clergymen that the "two-family" farm may some day be an important feature of the rural scene. Such a farm, he explained, would be a good-sized unit capable of supporting a full complement of modern machinery and living aids for two families and would require an investment of $100,000 or more. — (Christian Century)

—oOo—

How To Get Rid Of Pastors

Methodist Bishop Gerald H. Kennedy of Los Angeles has a formula he is going to deliver to the next committee that calls on him seeking to get rid of a minister for "inefficiency." His prescription:

Looking him straight in the eye when he is preaching. He'll preach himself to death within a few weeks.

Pat him on the back and brag on his good points. He'll work himself to death.

Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands.

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3. Above 7. Below

9. Above 10. Below

Caption for Pictures for August, 1959 Crossroads

(Pictures numbered on pages 18 and 19)

Picture I—Delegates to 1959 National Biennial Episcopal Conference on Town & Country Work (delegates named from left to right).

1st row—Rev. Messrs. Stickles—Newark, Carson — So. Ohio, Peterson — Easton, Stone — Montreal, Hicks — Huron, Butt — conference leader, Wild — So. Dakota, Breyfogle—Florida, Huff—Georgia.

2nd row — Rev. Messrs. Brown — West Texas, Hicks — Upper So. Car., Hawthorne — Michigan, Cunningham — Chicago, Heistand — New Hampshire, Roberts — No. Dakota, Meades — Toronto, Lain — staff Roanridge, Barker — San Joaquin.

3rd row — Mr. Beaumont — California (only lay delegate); Rev. Messrs. Connell — Eau Claire, Stillings — Indianapolis, Hobson — Virginia, Spencer — Fredericton, Steele — Saskatoon, Butts — Minnesota, Conder — N. Mex. & S. W. Texas, Christian — So. Virginia.

4th row — Rev. Messrs. Anthony — Niagara, Allen—W. Missouri, McLauchlan — Olympia, Cheales — Wyoming, Tucker — W. N. Car., Richardson — Ohio, Warren Sacramento, Strang — Nevada, Sharp, Pena., Payne — Eastern Oregon.

5th row — Rev. Messrs. McLaughlin — Kansas, Smith — Maine, Wilson — Louisiana, Nicholas — Idaho, Griffith — Long Island, MacDonald — Nova Scotia, Delaney — Toronto, Marks — Central New York, McAllister—No. Car.

Standing — Rev. Messrs. Johnston — Lexington, Spofford — Mass., Fischer — Maryland, McNutt — W. Va., Page — No. Mich., Salter — Kootenay, Brown — W. Mich., Owen — Saskatoon, Davidson — N. Council, Verge — Qu'Appelle, Baustian — Iowa, Adair — Algoma, Bishop Harte — Dallas, Samuelson — N. Council.

Picture II—Delegates from the Anglican Church in Canada. (Left to right) Front row — Rev Messrs. Owen, Adair, Spencer, Delaney, Ricks,.

Second Row — Rev. Messrs. Steele, Stote, Meades, MacDonald, Salter, Anthony.

Back row — (Conference leaders) Davidson, Bishop Harte, Butt, Samuelson.

Picture III — National Conference Discussion Group — (left to right) Rev. Messrs. Hobson, Marks, Brown, Johnston, Peterson, Steele (standing), Stillings Smith, Nicholas.

Picture IV — Conference Leaders (left to right) — Davidson, Butt, Samuelson Nat'l Town & Country Church Institute Building in the background.

Picture V — Members of National Advisory Committee on Town and Country Church Work, meeting at Roanridge April, 1959 — (left to right) Rev Messrs. Stivers — Rochester, Marks — Central New York, Bp Henry — W. N Car., Davidson — N. Council, Bp. Walters — San Joaquin, Bp. Lewis — Salina, Samuelson — N. Council, Conde — N. Mex. and S. W. Texas, Jones — N. Dak., Rahkopf — Missouri, Caution — N. Council, Smyth — N. Car., Chilton — Virginia, Connell — Eau Claire Baley — W. Va., Hay — Mont., Mv Neil — Olympia, Lumpkin — Upper S Car., Spofford — Mass.

Picture VI — National Advisory Committee Meeting (informal pose) left t right — Baley, Lumpkin, Stivers, Bp Henry (chairman), Samuelson (Exe Secy.), Smyth, Spofford.

Picture VII — National Advisory Committee (Informal pose), Condor, Connell, Hay, Bp. Lewis, McNeil, Caution Marks, Davidson Jones Rehkopf, Bp Walters Baley.

Picture VIII — Bishops, Members o National Advisory Committee — (lef to right) Bishop Lewis — Salina, Bisho Henry — W. N. Car., Bishop Walters — San Joaquin.

Picture IX — National Conference Delegates learn about the Willmar Deanery (Diocese of Minnesota) Plan — (lef to right) — Page — N. Mich., Dea Butts in charge of the Deanary, Robert — North Dakota, Meades — Toronto Canada.

Picture X — Meals for the National Conference were served by Women of the Chapel of the Redeemer at Roanridge from the new kitchen. Mrs. John C. Murphree, president is at the extreme right in the picture.

Picture XI — Leaders of 1959 Province V T & C Seminar held at Coldwater, Mich., April 21-24. Left to right — The Rev. Messrs. L. Maxwell Brown, E Dargan Butt, Herman Page, Jr., and Malcolm Boyd.

Division Doings

By the staff of
The National Council Division of T & C Work

EPORTS and pictures elsewhere in this issue of Crossroads describe the National Conference and the meeting of the National Advisory Committee, both of which were events that will be important in the work d program of the division. It seems significant that 45 U. S. and 10 nadian bishops should consider town and country work sufficient imrtance to nominate and send the delegates who came and it is gratifying at the men could give of their time and talents to make the Conference success. We are deeply indepted to the speakers and staff persons and the people of the parishes and missions from which the delegate came r their contribution and we regret that several who had intended to me were prevented by illnesses or parish emergencis from coming. Sevral Bishops wrote that conflicts with diocesan affairs prevented them from nding delegates. Likewise the Episcopal Church can be thankful that has a body of trained and experienced town and country Bishops and ergy who will serve on the National Advisory Committee. The Guidance nd suggestions of their groups is a valuable assistance to the Division.

R. W. F. Executive Committee — it was a pleasure recently to meet ith the RWF Executive Committee in the parish house of Calvary hurch, New York. In connection with their meeting RWF President hn Peacock, came to New York in time to be present for the meetings National Council where he was introduced as a guest. The meeting ted that the new Membership Office address for R.W.F. would be: 1 Park Ave. South, New York (10), N. Y., because the City of New ork has re-named 4th Ave.

Student Training Program — this summer again some 125 seminary udents and women worker trainees are participating in organized field aining programs which are related to the division of T & C and come nder the emphasis of the Division recently re-approved by the National dvisory Committee. The object of these programs is to give students summer experience in an actual church situation which will as nearly rallel that of their future ministry as possible, and to have this exrience take place under supervision of a trained and experienced supersor. In a future issue of *Crossroads* or in the Division *Newsletter* it ay be possible to list the students, their dioceses and seminary or training hool, the location of their field training situation, and the name of eir supervisor, in order to illustrate the extent of the program and e many persons who are participating in it.

Materials for Study of Town and Country — the "Home Theme" of e commission in Missionary Education (National Council of Church) r mission study in 1959-60 is "Town and Country Work" Materials epared by the C.M.E., for sale by Friendship Press through denomina-

tional bookstores including *People, Land & Churches* by Rockwell C Smith, and *On Good Soil* by Wilfred Bockelman as adult materials in addition to many excellent materials for young people and children.

In order to assist Episcopal Church adult groups who wish to partici pate in this study an Episcopal Church study guide is being prepare which will adapt CME material and supply Episcopal Church information It will be ready for distribution by mid-September and will be advertise prior to that time. The guide will also list additional Episcopal Churc materials which the Division hopes will include a revised T & C ma and a filmstrip on Episcopal Church T & C work. Readers of *Crossroa* may help to inform clergy and lay leaders of other parishes and mission around them to plan for this study and be on the alert for the announce ment of the materials.

Staff Schedules and Visits — Executive Secretary *Cliff Samuelson* a the time of this writing is enjoying a three months leave of absenc from his duties which began June 1st. Many *Crossroads* readers kno that he has been doing two full-time jobs since he assumed full dire tion of the N.T.C.C.I. at Roanridge following the resignation of Norma Foote to become Bishop of Idaho almost three years ago. This leav of absence will in some small measure compensate for his many extra hou of service to the Division and to Roanridge.

Associate Secretary *William Davidson* has engaged in a number o field visits recently as follows: Province V T & C Seminar at Coldwate Mich., Diocese of Erie Missions Clergy Conference at Chestnut Hil Diocesan Conference Center, Diocese of Montreal Rural Seminar at Ha wire Farm in the parish of Grenville, Quebec; and visits to studen training programs at Roanridge, Diocese of Texas, Diocese of Minneso at the Cass Lake Conference Center, and Diocese of Chicago at th McLaren Center, Sycamore, Ill. Bill spent part of the month of July o vacation in the Diocese of Montana with his family visiting the missio and parish he formerly served and "making the rounds" of relativ and friends.

Correspondence from Readers — The Division welcomes letters ar information about town and country work. *Crossroads* readers are a ways invited to write the Division of Town and Country Work, 281 Pa Ave. So., New York (10), N. Y.

Summary Reports of Recent National Town & County Meetings

THE month of April, 1959, was the date for two significant nationa town and country meetings held at the National Town and Country Church Institute, Roanridge Farm, Parkville, Missouri. April 13-17 saw the National Biennial Conference on Town & Country Work and Apri 20-21 was the date of the annual meetings of the National Advisory Committee on Town and Country Work.

The National Conference

Forty-five delegates from as many dioceses and representing each o the eight provinces of the Episcopal church attended the conferenc which was the first in a new series of national town and country con

rences to be held for the Episcopal Church on alternate years. These legates were joined by 12 from the Anglican Church in Canada who presented 10 Dioceses and each of the four Canadian ecclesiastical ovinces.

Program for the Conference included these major addresses: "A New ay in the Town and Country Church" by The Rev. Shirley E. Greene, cretary for T & C Work of the United Church of Christ; "Town id County Work in the Episcopal Church — As Seen From a Perective of Thirty Years" by The Rev. E. Dargan Butt, Seabury Western minary; and "Trends in the Episcopal Church Relating to Town and ountry Work" by The Rev. John D. McCarty, National Council General ivision of Research and Survey. Meditations for the Conference were ven by The Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas on e text of Luke 4:14-31. The importance of soil conservation was ressed in a visual presentation by layman R. G. Cameron, Conservaonist of the Reno County Soil Conservation District, Hutchinson, ansas; and matters relating to the National Council program for town id country work were taken up by The Rev. Clifford Samuelson, Executive Secretary of the Division of T & C, The Rev. Wm. Davidson, ssociate Secretary, and The Rev. Smith L. Lain, Associate Secretary on laterials for very small Church Schools of the Department of Christian ducation. Meals for the Conference were served in Cochel Hall by Vomen of the Chapel of the Redeemer, housing was provided by using the utmost the facilities of the institute, and other Conference deils were cared for by the staff of the Institute: Mrs. Dorothy Goudie, Irs. Royal Robinson, Capt. William C. Phy, C. A., and Mr. John H. eineke. A summary of the addresses and proceedings of the Conference ill be available from the Division of Town and Country, 281 Park ve. South, New York (10), N. Y.

Delegates in attendance were as follows:

rov. I

he Rev. Hobert H. Hestand, Parson St., Colebrook, N. H., New Hampshire
he Rev. Roger S. Smith, 42 Main St., Ft. Fairfield, Maine Maine
he Rev. William B. Spofford, 109 Main St., Byfield, Mass. Mass.

rov. II

he Rev. John R. Griffith, Neighborhood Rd., Mastic Beach, L. I., N. Y. Long Island
he Rev. J. Robert Marks, Box 38, McDonough ,N. Y. Cen. N. Y.
he Rev. Clarence Sickles, 214 Washington St., Hackettstown, N. J. Newark

rov. III

he Rev. W. C. Christian, 110 N. Union St., Petersburg, Va. So. Virginia
he Rev. A. Gordon Fischer, Kingsville, Maryland Maryland
he Rev. Jennings, W. Hobson, Tunstall, Virginia Virginia
he Rev. C. F. McNutt, Jr., 415 Henderson Ave., Williamstown, Va. West Virginia

The Rev. Waldo I. Peterson, 203 S. Main St., Merlin, Md. ..... Easto
The Rev. Henry J. Sharp, R.D. 1, Gap, Pennsylvania .. Pennsylvani

Provine IV

The Rev. Millard H. Breyfogle, Box 323, Melrose, Florida ..... Florid
The Rev. William L. Hicks, Box 488, Lancaster, So. Carolina Upper S. Ca
The Rev. Herman B. Huff, 406 E. Ashley St., Douglas, Ga. ...Georgi
The Rev. Phillip G. Johnston, 423 Central St., Harlan, Ky. . .Lexingto
The Rev. John N. McAllister, Rt. 6, Box 275, Salisburg, N. Car.. No. Ca
The Rev. John W. Tucker, Box 576, Franklin, No. Car. . W. No Ca
The Rev. Richard W. Wilson, Reyville, Louisiana Louisian

Prov. V

The Rev. L. Maxwell Brown, 379 E. Chicago St.,
Coldwater, Mich. .. .. W. Michiga
The Rev. John G. Carson, 215 Glenn St., Hillsboro, Ohio .... So. Ohi
The Rev. H. Bruce Connell, 349 So. 3rd Ave., Park Falls, Wis... Eau Clair
The Rev. Robert W. Cunningham, 409 So. 5th St., Oregon, Ill. . Chicag
The Rev. Frank W. Hawthorne, St. Peter's Rectory,
Tecumseh, Michigan ..... Michiga
The Rev. Herman Page, Jr., 201 W. Montezuma Ave.,
Houghton, Mich. ..... No. Michiga
The Rev. William D. Richardson, 124 Ohio St., Huron, Ohio ..... Ohi
The Rev. E. N. Stillings, R.R. 2, Shelbyville, Ind. .. . Indianapoli

Province VI

The Rev. Donald E. Baustian, 803 State Ct., Emmetsburg, Iowa ..... Iow
The Rev. Carter F. Futts, 418 W. 6th St., Willmar, Minn. .... Minnesot
The Rev. Alan B. Cheales, 10 W. Winthrop St., Newcastle, Wy. ....Wyomin
The Rev. Gordon P. Roberts, Box 50, Dickinson, No. Dak. . .No. Dakot
The Rev. Frederick C. H. Wild, St. Katharine's Church,
Martin, So. Dak. .. .. So. Dakot

Province VII

The Rev. Richard C. Allen, Rt. 3, Box 371, Parkville, Mo. W. Missou
The Rev. Alanson Brown, Box 1013, Sonora, Texas .. . . West Texa
The Rev. Charles L. Conder, Box 877,
Alpine, Texas ..... N. Mex. and S. W. Texa
The Rt. Rev. Jos. H. Harte, 2220 Main St., Dallas, Texas . . . ... Dalla
The Rev. James McKeown, Box 472, Jacksonville, Texas . . . .Texa
The Rev. John F. McLaughlin, 10th & Vermont Sts.,
Lawrence, Kansas ..... Kansa

Province VIII

The Rev. Peter N. A. Barker, 115 E. Miner St.,
Stockton, Calif. ..... San Joaqui
Mr. Richard D. Beaumont, 705 13th St., Paso Robles, Calif. ..... Calif
The Rev. H. F. McLauchlan, Box 314, Gig Harbon, Washington ....Olympi
The Rev. J. Robert Micholas, 1st & E. Liberts St., Weiser, Idaho . Idah
The Rev. Richard Payne, St. Thomas' Church,
Canyon City, Ore. ..... E. Orego

ne Rev. Robert C. Strang, Box 253-3, Hawthorne, Nevada ..... Nevada
ne Rev. Richard N. Warren, 510 Jefferson St.,
Red Bluff, Calif. ..... Sacramento

Delegates from the American Church of Canada

. The Rev. Nelson Adair(White River, Ontario ..... Algoma
The Rev. R. Anthony, Jordon, Ontario ..... Niagara
. The Rev. Lloyd Delaney, 277 3rd St., Midland, Ontario ..... Toronto
. The Rev. R. P. D. Hicks, St. George's Rectory,
Thorndale, Ont. ..... Huron
. The Rev. Peter MacDonald, Port Dufferin, N. S. ..... Nova Scotia
. The Rev. G. Meades, Bethany, Ontario ..... Toronto
. The Rev. Canon John Owen, Watrous, Saskatchewan ..... Athabaska
. The Rev. Derek Salter, Box 79, Chase, B. C. ..... Kootenay
. The Rev. E. T. Spencer, Doaktown ,New Brunswick ..... Fredericton
. The Rev. G. A. Steele, Box 88, Wynyard, Sask. ..... Saskatoon
. The Rev. P. Raymond Stote, Grenville, Quebec ..... Montreal
. The Rev. R. B. Verge, All Saints' Rectory, Oxbow, Sask. Qu'Appelle

Conference Speakers and Leaders

. The Rev. Richard C. Allen, Rt. 3, Box 371, Parkville, Mo. W. Mo.
. The Rev. E. Dargan Butt, 600 Haven St.,
Evanston, Ill. ..... Scabury-Western (Tenn.)
. Mr. R. G. Cameron, Soil Conservation Service,
Hutchinson, Kansas ..... Salina
. The Rev. Wm. Davidson, 281 4th Ave.,
New York 10, N. Y. ..... Nat'l. Council (Montana)
. The Rev. Shirley D. Greene, 1720 Chouteau Ave.,
St. Louis 3, Mo. ..... United Church of Christ
. The Rt. Rev. Joseph M. Harte, 2220 Main St., Dallas, Texas ..... Dallas
. The Rev. Smith E. Lain, Rt. 2, Box 371,
Parkville, Mo. ..... Nat'l. Council (W. N. Y.)
. The Rev. John D. McCarty, 1427 Elmwood Ave.,
Evanston, Ill. ..... Nat'l. Council (W. Mich.)
9. The Rev. Clifford L. Samuelson, 281 Fourth Ave.,
New York 10, N. Y. ..... Nat'l. Council (Olympia)
). The Rt. Rev. Edward R. Welles, 11994 Wornall Rd.,
R.R. 1, Grandview, Mo. ..... W. Mo.

The National Advisory Committee Meeting

Composed of a maximum of 24 members appointed by the National ouncil Division of Town & Country, this committee represents the eight rovinces and is organized for the purpose of sending advice, requests nd recommendations to the Division, particularly in the area of strategy nd policy. The Committee met this year under chairmanship of The t. Rev. Mr. George Henry, Bishop of Western North Carolina who as served faithfully as chairman for the past two years; and elected he Rt. Rev. Sumner Walters to succeed him.

The Committee was divided into four sections for consideration of atters of major importance as follows; section I, Training; Section II,

Diocesan Policy and Strategy; Section III, Publication; and Section IV Canonical and Ecclesiastical Matters Reports and Recommendations from these sections have been passed on to the Division and the National Council

Committee Members present were: Prov. I. William B. Spofford, Jr. Prov. II. J. Robert Marks, Donald Stivers; Prov. III. Samuel B. Chilton J. Ross Baley; Prov. IV. Bishop Henry, Thomas J. C.Smyth, Willian Lumpkin; Prov. V. H. Bruce Connell; Prov. VII. John H. Hay, Harold S. Jones; Prov. VII. Bishop Arnold Lewis, Charles Conder, Charle Rehkopf; Prov. VIII. Bishop Walters, Walter McNeil, Jr. Ex-Officio members present were Dr. Wright, Home Department; Dr. Cantion Division of Racial Minorities; Clifford Samuelson and William David son, Division of Town and Country — all from the National Council Staff

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A Sermon by One Who Has Never Preached

Peter Hansen

THE greatest non-spiritual gift God gave mankind is family life. I fact, much in family life is distinctly spiritual or has a very grea influence on spiritual life.

No other living being has anything that even approaches family life as God has given it to us, and it thoroughly dealt with in His word The affection of children for their father and their mother is the greates thing in a child's life. It is equally great to both parents.

In less than twenty years and before the dependence of the chil on its parents has ceased, and while the parents still actively suppor and help the child, boys may become interested in girls other than thei own sisters; this also is a great and a new ennombling pleasure to bot and for their development as human beings and as God's children.

In a few years this may result in engagements, a new and lovely ex perience which should ordinarily last for a year or more, so that bot may learn to know each other as persons, and, most important, lear self-discipline.

Married life is a new experience; very great pleasures and responsi bilities come in, developing character in self-discipline and in grea love for each other and for the children. Death or other sorrow may also come; taken the right way, these especially develop character with Christian love for and dependence upon God. Family worship is now the responsibility of both, especially of the father.

We now have completed the circle, but the pleasures and benefits of family life do not cease. Parents see their children take their place in the actions of the world, establish homes and become grandparents. There is no pleasure, help, love or benefit between older or younger brother and sister among animals who have instinct only, and there fore no free will in this or other matters; no character, love or develop ment of self, nor the ability to leave any of these things to the off

ring or to alter the instincts. Man is influenced greatly by the way from the earliest years is brought up, or brought down.

The peculiar thing is that grandparents do not cease to be interested their children when they marry, and are, or should be independent of eir parents. No, the facts are that the older the grandparents become, e more they are interested in and in a way dependent on their grown ildren, and their love.

How to obtain these great joys and character-developing experiences explicitly stated in God's Word. For it is a necessary consequence at to be able to gain all these great blessings, or any of them, man ust have a free will. This is early seen even in a weak, dependent ild. He wants his own way quite often, but his own way may be rmful. Self-discipline must be learned. It is not inborn, but the ility to acquire it is in all normal persons.

Now the stern facts are that not only can human beings by their own ts miss any or all of these great blessings, but in addition bring great oubles upon themselves by disobeying God's Word, which is in ac-rd with true science. Many so-called scientists mislead or try to oid the evils which for mankind's benefit come upon those who do t obey God. How important God considers His precepts for right mily life can be seen in the harmful consequences that come from dis-edience or transgression therein.

Everywhere, man has made laws for marriage. They differ widely. ut that there is law everywhere on family life shows that man at all nes recognized the importance of marriage regulations or laws.

Law usually is the outcome of customs, mores or ideology. On the her hand, because it is law, and mostly has to be obeyed, it very largely eates ideology, customs or mores. This has particularly been true the Bible's laws for family life in some countries. Because of dis-edience and selfishness the Bible's laws are very much misunderstood professing Christians, hence we have the most divergent ideas and plications of the Bible's laws in the different churches, or other ristian organizations. Everywhere now civil law has taken the place ecclesiastical authority, although some churches have great influence the laws, and also in the way they are used by their people. It is also in many parts of Europe where the civil laws allow easy divorce; t the power of the Church, or more correctly, of Christianity, on the ople creates the mores, so that decent people will not use the civil ws to get divorce. Because the un-Christian act of getting a divorce wers those who do not really care for Christianity unless it suits em, in the eyes of their fellows socially, they also refrain from getting vorces or separations. Therefore they obtain a considerable degree happiness by the necessity, imposed by the mores, or ideology, of eping up their true marriage, even though for a time there was great iction in the home. This is much more so in rural districts than in ies in Europe.

When our federal constitution was made in 1787, there were very few

divorces here, as in England; but in Europe there were a few more No U.S.A. statistics are available before 1867, when our rate had risen to .29 per 1,000 of the population, not only much higher than England, Canada and Australia, but also considerably higher than Europe But the worst has come since then, as our rate kept on rising. Our country is ten times as bad as Canada, although the origin of the population in both countries is essentially the same. Although England in 1938 got a new law allowing divorce for causes other than adultery her divorce rate has not increased much and the U.S.A. is fourteen times as bad. Denmark is the worst country in Christian Europe, with half the rate of our country.

On examining the statistics for the individual states it is most striking to see the extreme difference in the rate between states. The actual difference is not as great as statistics show because our country allows a racket in granting divorces to make money. Few other countries allow such a racket, or only to a very small degree. Even after allowing for those who in the best ten states who take advantage of this racket there is a very great difference between the states. Divorces may also be bought by mail from a state in Mexico at a low price. Canada does not even recognize our divorces to their nationals even though complainant has lived here for the time required by the state where he gets the divorce. Much less does Canada, or any other country having respect for normal family life of their nationals, allow mail-order divorces.

What is the cause of this great difference between the states in regard to the rate of broken homes? Our country has fewer internal differences than any other large country; we all speak the same language see the same movies, hear the same radios, read the same magazines books, and newspapers. Each state makes its own family laws, so it can do as it likes therein. All, however, are subject to the federal Supreme Court in regard to the valadity of out-of-state divorces.

More than forty of our states have essentially the same laws. Eight of the best states, and all the worst ones, are included therein, having the English-type laws. We must therefore conclude that it is the administration of the laws that causes the greatest part of the difference in the rates. This is correct. Some courts are so utterly corrupt or lawless in the application of the law and favor perjury while other courts observe the laws as far as circumstances will allow. Another thing that influences the divorce rate is the time required to get a final divorce. In part the courts also determine this, as in some places divorces usually are obtained the same day they are started, while in other places it takes more than a year to get a final decree The time element is important because if persons cannot legally marry somebody else, they are apt to become reconciled (to the digust often of their lawyers); or else they will not start a suit if they know they have to wait a long time before they can legally take a new mate.

Family idiology is to a large extent formed by the ease or difficulty with which divorces may be obtained. This idiology has much to do

th broken homes. Where no divorces can be obtained, or where only few divorces are granted, society will rightly look down on those tting divorces and for that reason alone many homes will settle their n differences and live normally through life instead of breaking up eir home.

The state should merely set the lowest degree of safety for normal nily life. Any couple who before marriage want to have more safety r permanence of their marriage, so that either or both could fully ve the other and the children should have the right to make an agreeent before marriage, but not thereafter, that neither could marry durg the life of the other. Such an agreement should be irrevocable d should be respected by divorce courts. In some countries, when there a divorce, the children are given a portion of the parents' property stated by law. Children's rights are not respected at all by some vorce courts here. Of course, childless couples should have no easier vorce than those who have children, as this would be detrimental the state, and would encourage persons to avoid having children. here are many other good provisions in family laws elsewhere which n with benefit be adopted here, or at least be brought before the better blic. In Austria until 1934 the law for Roman Catholics was that vorced persons could get permission to live with somebody else legally, t such was not classed as a marriage. This has also been in force in me other Roman Catholic countries.

World War II conditions did much harm to normal family life, with ry high divorce rates for some ten years here. The effect of this has w ended and the rate for 1957 was 2.23, which is twice as many mes destroyed as with the many evil results that follows as would be e case if Christians had done their civic duty therein so the need for ing this is now greater than ever.

These are matters of great importance, and Christians and others who e unselfish can assist in a much neglected work in state and in country the glory of God, the furtherance of His cause and the benefit of ciety.

Pioneering work is, of course, always hard; it requires courage, energy d self-sacrifice, which are Christian qualities. Above all much prayer needed, which is the first thing I ask of the reader.

—oOo—

An Open Letter to Clergy of Small Churches

Smith L. Lain
Association Sec. Curriculum Development Div.
Small Church Schools

verend Sirs:

Letters have been coming in since the announcement that the Depart-ent of Christian Education is planning to produce materials for small

group-graded church schools. Some of these letters give us helpfu suggestions and many of them ask for help in dealing with their loca problems. Both type of letters are welcomed.

There is one recurring motif in almost all letters. It is usually in th form of a question, "Since it will take some time for the National D partment to product group-graded materials, what shall I use this comin school year ('59-'60)? Obviously, this is not an easy question to answe Indeed it is impossible to answer it in a way that will be satisfactory fo every local situation. This letter will attempt to give you some guidin principles in making your own selection of materials.

1. In the first place, consider seriously and objectively the condition necessary for effective Christian Education in a parish or missio These are the conditions for effective use of the Seabury Serie but they apply equally well in the use of other materials as well:

   a. A program designed to increase the number of persons the parish or mission who are genuinely concerned about th life-changing impact of the Gospel on the lives of all people.

   b. Systematic and on-going teacher training. More will h said about this condition later in this letter.

   c. Corporate worship for the whole family from the younge to the oldest.

   d. An education program for parents and other adults.

The clergyman should ask himself, "Are these conditions being me at least in part? Which of the above should be strengthened durin the coming year?"

2. Next, I suggest that you select a central purpose or objecti for your coming year's program. For example, the following fro 1959-1960 PREVIEW might be used; "' - - -, to help each perso see, understand, and respond to God's action in his life and in th life of others." This particular purpose was written by Dr. Hunt in describing the purpose of the Seabury Series. Whether you use th above purpose, or select another, really use this purpose as a guid and objective in your selection of materials and in planning yo parish program.

3. Consider those classes where the closely graded Seabury Seri may be used effectively. If you have five or more pupils in tw contiguous grades (eg. 1et and 2nd, etc.) you can put them int one class and use one of the Seabury courses. It is highly to b desired that you provide an observer as well as a teacher for th class. It should be further noted that the course entitled "Belie and Behavior" is suitable for all Senior High Pupils (grades, 1 11, and 12).

4. If you have classes that do not fit into the above pattern, the we suggest that you secure the pamphlet entitled "1958-1959 Sug gested Courses for Use in Church School" together with its 195 1960 supplement. This may be ordered from the children's Divisio

Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn.

A special committee prepared this pamphlet after careful examination of many published materials. The criteria used in selecting these materials were:

a. Is the content suitable for use in the Episcopal Church?

b. Are the texts planned to meet the needs and interests of each age group?

c. Are there enough helps for teachers, including background materials?

Be sure to read the comments of the committee about each selected rse. It is also advisable for the clergyman to read samples of particular rses under consideration, asking: Is the theology sound? Are the ggested educational methods suitable for my children?

Curriculum materials are tools for use in Christian Education. A good penter insists on good tools. It is a poor investment for him to rk with inadequate tools. The same holds true for our teachers.

However the best of tools will fail if not handled intelligently by the cher. Dull, unimaginative classes result when the teacher is not lly sure of his task and feels left alone with a grave responsibility his shoulders. Regular in-service teacher training *plus* personal contation are essential for him. For most of you in small churches, this your task as parish priest. Here are some suggestions that you may d helpful:

1. See to it that your teachers avail themselves of training provided by diocesan or district Department of Christian Education. Even if only a few of your teachers receive this help, their gained insights and enthusiasm will rub off on the other teachers.

2. Seek, find, and nurture a good layman or laywoman to be superintendent. He will relieve you from a lot of detail work and can assist you in training teachers. This is especially important if you have more than one congregation in your cure.

3. "Read, mark, learn, and inwardly digest" the *Teachers Training Guide* available from the Seabury Press,, then USE it at teacher's meetings.

4. For those teachers not using the Seabury Series, make available the appropriate Seabury teacher's manuals and pupil's readers for his age grouping. Perhaps these books can be made available from the parish library or even from your personal library. From these books the teachers can learn much about the children in class, what they are like as persons and what their religious needs are. In addition the teacher will have a rich resource of activity material and content resources.

5. One of the most important ways you can support your teachers is by being a faithful pastor to them. Regular calls can help produce an atmosphere of understanding and mutual support which is es-

sential for a good working relationship between the clergy and th teaching staff

The suggestions above are not easy answers to your letters. There no such thing as "an easy way" in Christian Education. It takes tim effort, patience, and imagination. But this we know, it is well wort all that you put into it.

May God bless you all.

God Gave The Increase

Beverly D. Tucker
Seminary Book Store, Quaker Lane, Alexandria, Virginia.
1958. $1, paper; $2 hard cover.

This is a different missionary book and will stimulate interest amon many. The author tells his story simply and convincingly. Interestin stories are about the man who read the Bible when sent to battle b cause he had learned that the Bible was the only book Dostoevski to to Siberia with him, about a mystical experience leading to work a Christian rural center, about offerings from scanty supplies of rice t floor sufferers. He notes the appreciation of the Japanese for beau and how ugly Episcopal churches repel people — which may not b confined to Nippon. He also notes the supply of candidates for ho orders in Japan in contrast to many flourishing churches in our lan which have not prodiced a candidate in half a century. The chur in Japan has too many older men, ready for retirement, some st suffering from being drafted as privates in the war. Church pensio have been almost non-existent — a reflection on our giving. But "the are the children's faces, bright and happy in their long todays, with n shadow of awareness of their long tomorrows."

Town and country folks may be interested in this viewpoint: "It probably better for a congregation to have the experience of being le by several ministers in the course of the years. Each rector has h own strengths and weakenesses and variety can correct the places whe there has been too little or too much emphasis. One should stay lon enough to know the people well, but such things can not be measur mechanically. It is particularly dangerous for a congregation to be to long under a foreign rector. He might warp their attitudes."

The next to the last word on page 157 should be capitalized.

—oOo—

Cross Roads Is Quoted

The article in our November, 1958, issue of *Crossroads* has been r printed by Heifer Project, Inc., of New Windsor, Maryland, and 9,00 copies are being distributed. As the Eastern Director of the projec Robert S. Zigler, writes: "If we all could unite on every problem a

ectively in several years to come the newspapers of the world would bably be carrying a most unbelievable set of stories."

And our readers may have noted in the May issue of *Town and Country urch* the republications of our article on Rural Development in West- North Carolina by Rev. Rhett Y. Winters, Jr.

—oOo—

GLORIOUS RIDE. By James McLeon Carr. Church and Community ss, 63 Auburn Avenue, Atlanta, Georgia. 1958. $2.50.

"Henry McLaughlin through the years was so busy helping others t he did not have time to plan his life into mediocrity. He forgot nself into greatness."

Those who attended rural conferences in the late twenties and early rties usually encountered a benign-looking apostle of the rural church o was often discounted as a man with only one idea and that obviously ractical: to stil up interest in the country church. Seminarians with ir minds on urban parishes, seminary chairs, or mill villages were en sure that the old man was behind the times. Most realistic critics ggested that his successful pastorate in a traditional Presbyterian portion Virginia was not a fair sample of the South. Some seminary stu- nts who became ministers tried to abolish his work because they not regard the elementary sociology he tried to inculcate in short rses as up to the seminary level — whatever that was — or as evant to the major task of straightening put the doctrine and wor- p of their congregations. But the Southern Presbyterian Church, with s blindness than afflicted us, refused to abolish his work as director town and country work.

The passing years showed the once dormant denomination he served loping ahead in statistical growth by means of outpost Sunday Schools, nsformed into self-supporting churches, a project he had operated cessfully in his various fields. In West Virginia, Kentucky, and Vir- ia Henry McLaughlin had learned the hard way that there are special hniques to reach different groups. He understood sociology and acticed social Christianity, was an apostle of fairness to Negroes and socially submerged whites, reclaimed souls and filled up gullies. His erest in agriculture was genuine enough for him to become a success- farmer and speaker on agricultural topics. Unlike some ecclesiastical ecutives, he would go to the back lot.

His family was a major factor in his ministry, and his later years were ghtened by those who had heard him in seminaries and conferences who ributed some of their inspiration to him. His last message was "Lift gh the torch — let it shine."

He did. It may inspire you to read the life of this great and modest der in our field.

Welcome to Our Fold

Mr. Harold E. Adams, 6027 Yew St., Vancouver, British Columbia
Rev. Lea Roy Aldwell, Box 5737, Sonora, Texas
Rev. Mortimer Bowman, Rt. 2, Charles Vity, Virginia
Rev. Richard J. Brown, 215 W. Clinton, Napoleon, Ohio
Rev. W. E. Crowle, Box 23, Onoway, Alberta
Rev. Charles G. DeVries, Rt. 1, Box 199, Anthony, New Mexico
Rev. Ruel Euring, St. John's Church, Leland, Mississippi
Mr. Peter Hansen, 4143 Moody St., Corona, California
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Mr. Harris H. Knauss, Box 5, Vally City, North Dakota
Mr. Victor J. Leonard, 74 Colowa St., Placerville, California
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Rev. R. F. Livingston, Box 4, Sonora State Hospital, Eldridge, California
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Rev. Howard Mason, St. James Church, Kemmerer, Wyoming
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Rev. W. P. Parrish, Washington, Virginia
Rev. James S. Petty, Stanley, Virginia
Rev. and Mrs. John Philbrick, St. John's Church, Main and Sts.,: Ashfield, Massachusetts
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Rev. C. W. Scoyoc, Christ Church, Brandy Station, Virginia
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Rev. Frederick C. H. Wild, Box 207, Martin, South Dakota
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Rev. Richard W. Wilson, Box 446, Rayville, Louisiana
Rev. Wm. G. Wright, DD., 281 Park Ave., New York 10, New York

(These additions from 22 states and provinces is a sign that we a growing in quality and quantity.)

The Moving Finger Writes

. J. M. Cobb, now at Haymarket, Virginia
. Ken Coelman, 7547 Slekirk St., Vancouver, British Columbia
. W. Frensdorf, Box 427, Darrington, Washington
. John C. Kimball, Good Shepherd Mission, Fort Hall, Idaho
. John B. Owen, Box 299, Watrous, Saskatchewan
. James R. Titcomb, 1940 W. Monroe, Phoenix, Arizona
. F. F. Valentine, St. Philip's Lane, Brevard, North Carolina

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OUR CONTRIBUTORS

Rev. Francis Ayres is rector at Brighton, Wisconsin.

Rev. Malcolm Boyd is Episcopal chaplain at Colorado State University, rt Collins, Colorado.

Rev. E. Dargan Butt is professor of town and country work at Seabury estern, and former president of RWF.

Rev. William Davidson is our 281 regular contributor, as Associate retary of Town and Country Work.

Peter Hansen of Corona, California, is president of the Family Protec- n League, listed in the World Almanac with other such humanitarian ganizations. The organization was able to prevent the legalization all Reno divorces by the United States Congress a few years ago, and done much for better family relations.

Rev. Samuel N. Keyes is rector of the fast growing church at Arlington ights, Illinois, and immediate past president of RWF.

Rev. George Wood of Trinity Church, Fort Wayne, Indiana, is Pro- tion Chairman for the Fifth Province.

Rev. Andrew M. Greley is from Collegeville, Minnesota.

Archdeacon W. D. Hassell has served for many years a field of seven urches in the Loverna, Sakkatchewan area of the Diocese of Qu'Appelle.

Senator Hubert Humphrey of Minnesota has been a leader in agri- tural legislation for years. His masters thesis at Louisiana State iversity was on the relations of the New Testament to politics.

Rev. Smith L. Lain, of Roanridge, Mo., is also Associate Secretary of Small Church Schools Project, of the Department of Christian Education.

Rev. Francis C. Tatem is rector of St. Alban's Church, Marshfield, Wis.

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